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AMERICAN MISSIONARY ASSOCIATION.

ANNIVERSARY IN NEW YORK.

The American Missionary Association held an Anniversary Meeting at the Cooper Institute, New York, May 8th, at 10 o'clock A.M.

Secretary Whipple stated that the President of the Association, Rev. E. N. Kirk, D.D. of Boston, was providentially prevented from being present; and invited Lewis Tappan, Esq., the oldest Vice-President present, to take the chair, which he did, subsequently introducing the several speakers with appropriate and felicitous remarks.

He introduced Rev. S. D. Burchard, D. D., pastor of the 13th street Presbyterian Church, New York, who opened the Meeting by reading the first eight verses of the 32d chapter of Isaiah, and the first nine verses of the 11th chapter, and followed with prayer. A statement of the operations of the Association was made by Secretary Whipple which will be found below.

The audience then united in singing two verses of the hymn

Salvation, O the joyful sound.

The Chairman then introduced to the audience the christian gentleman and soldier, Major Gen. O. O. Howard, the Commissioner of the Bureau for Refugees, Freedmen and Abandoned Lands. His address, slightly abridged, is published below.

At the conclusion of Gen. Howard's

address the last two verses of the Missionary hymn were sung by the audience, standing.

The Chairman then introduced the Rev. Henry Ward Beecher, whose address, as taken by a phonographic reporter, we give entire.

The chairman then called upon the Rev. John Marsh, the "Apostle of Temperance," to pronounce the Apostolic benediction, after which the large audience, highly gratified with the Meeting, retired.

STATEMENT OF THE SECRETARY.

The American Missionary Association, as its name indicates, is not wholly a Freedmen's Aid Society. It has a Mission in Africa, in the West Indies, in Siam, in the Sandwich Islands and among the Indians of the North West. During the past year five Missionaries, male and female, have been sent to Africa; while two have returned from there, and three from the Mission among the emancipated people of Jamaica. Its mission in the Sandwich Islands has been almost wholly self-sustaining, and that of Siam entirely so.

For the last four years the great work of the Association and much the larger part of its expenditures have been in the vast field so providentially opened among the Freedmen in our country. Being the first to enter this field, commencing Sept.

1861, the Association has been continually extending its operations there, and the demand for them was never greater, nor more urgent, than at the present time.

In its fiscal year ending Oct. 1st. 1865, its disbursements in this field, (including \$61,174.40, the estimated value of clothing sent to the Freedmen,) were \$157,459.63, and the number of missionaries and teachers employed was 320.

In the seven months of the present fiscal year the cash receipts of the Association have been \$149,902.43, and its expenditures \$149,387.43, of which \$12,236.12 have been expended on its Foreign Missions. The estimated value of clothing sent to the Freedmen, not included in the above, is \$70,000. Upwards of \$100,000 will yet be needed to complete the arrangements of the present year. The number of missionaries and teachers sent out, or retained in the field is 332, of whom a majority are women, teachers, Bible-readers and family missionaries. They have been located in fourteen States and the District of Columbia. Their efforts have been, as heretofore, in the threefold direction of supplying the physical, intellectual and spiritual wants of the Freedmen. The necessity of expenditure for their physical benefit must gradually diminish. The call for vigorous, wise and judicious labors for their intellectual and moral education, is constantly increasing. We believe that no other people are so eager for knowledge, and we know of no other field in any part of the world, at once so demanding, so open, and so promising as this; and none, the proper cultivation of which, has such important bearings on the interests of this country, and through it, on the world.

In general the work of our missionaries and teachers has been prosperous. The immediate wants of thousands have been relieved, many wrongs have been redressed, rights secured, and in a goodly number of places a work of grace has been ex-

perienced with many conversions and a happy growth in spiritual life. The schools are flourishing, numbering in a few instances over a thousand pupils in a place, and reaching with their elevating influences many thousands of families. Numbers of Colored ministers and teachers are employed, many others are being trained for this work. The marriage relation is becoming better understood and regarded by the people, and they are being led to appreciate and enjoy the blessed influence of a family and a home.

In some sections great violence has been manifested towards the Freedmen; their churches, school-houses and dwellings have been destroyed, and personal violence and death been perpetrated. The schools are execrated by the majority of the whites, the teachers are ostracized in social life, a few of them have suffered violence, and one was nearly drowned by a mob of citizens and threatened with death, a threat which would probably have been executed but for the speedy intervention of the Bureau.

The officers of the Association have published two special appeals for funds, in behalf of colored orphans; one for the establishment of an Asylum at Wilmington, N. C., and the other at Atlanta, Ga. Both have been promptly responded to and the erection of the necessary buildings assured.

For its work among the Freedmen the Association sends out ministers and teachers of any evangelical denomination. It aims to preach the Gospel, distribute the Sacred Scriptures, establish day, night and Sabbath Schools, and impart its gifts of clothing, all in the name of Christ; while to the extent of its ability it labors to promote their temporal welfare, instruct them in all that relate to their civil and political rights, and the proper use of those equal franchises which it demands and seeks to secure for them from the Government of the country. The Association, though evangelical in character is not sectarian. Its

standing offer to all denominations of evangelical christians is that they may send through its channels and with its facilities for reaching the people, their own missionaries and teachers chosen and supported by themselves, and under our Commission to teach and preach and found churches as God shall prosper them, according to their own denominational forms and doctrinal belief untrammelled by us.

The Congregational Council at Boston in June last, with comprehensive views of the responsibility providentially laid on them as part of the Christianity of the country, recommended to their churches to raise \$250,000 during this year, to be used by the Association for the benefit of the Freedmen. The Free Will Baptists and the Wesleyan Methodists have as denominations, selected it as their special instrumentality for reaching this people, and individual churches and christians of many denominations have done the same.

The Congregational Union of England and Wales at their Autumnal Meeting, gave a cordial reception to our representatives, and manifested their interest in the Freedmen, and their substantial unity with their brethren in this country by recommending to their churches a simultaneous collection, to be forwarded to us. Other christians and philanthropists of Great Britain have in like manner welcomed our representatives and contributed to our work.

The plans of the Association for raising and disbursing funds are comprehensive and effective. In addition to the Secretaries at New York, it has provided for District or Department Secretaries at Boston, Cincinnati and Chicago, who will supervise the collection of funds in their several fields and superintend the work in corresponding portions of the South.

No abstract of our labors among the Freedmen can be given that does not make special mention of aid given to its

work by the American Bible Society; and the Bureau of Refugees, Freedmen and Abandoned Lands; the former of which has generously responded to all our requests made in accordance with our purpose to place a Bible in every Freedman's family, and a Testament in the hands of every child that can read. Without the aid and protection given by the Bureau to our teachers and their work they would have been greatly embarrassed, the necessary expenditure vastly increased and, in some states the whole effort almost entirely paralyzed, and the missionaries driven from the field.

SPEECH OF GEN. HOWARD.

Since the organization of a Bureau for the relief of refugees and freedmen, the officers and those interested in its work have been influenced by two apparently opposite principles. On the one hand, beholding want and suffering, often intensified by the war through which we had just passed, they desired to furnish immediate and sure relief in the way of food, clothing, and medical aid; beholding further, large masses of human beings who had never had even the rudiments of learning, they wished to secure and extend to all, beyond question, the ordinary privileges of education.

On the other hand they have adopted measures that seem to partake of official coldness. Rations for the destitute have been reluctantly dealt out; orders for reducing have been followed by orders cutting them off altogether.

Clothing has been sparingly supplied, and medical attendance has seemed hardly adequate to the wants of the people.

Freedmen's courts have not been permanent, and frequently, cases have been committed to civil tribunals, which have failed to do justice. Even in the matter of schools, the aid furnished has not always been prompt and decided, so that the friends of education have sometimes

been puzzled and doubtful as to whether the Government favored the education of its people or not.

On account of this apparent conflict of the principles of action, the inhumane have sometimes struck hands with the *morbid* humanitarians in denunciation of our work; the one crying out, to use their own language, against "supporting niggers in idleness;" and the other, that the wants of the poor are not sufficiently exposed to the public, nor fully met." There is really no conflict in point of principle, on the part of the Government Agents. The truth is it would be as difficult to suit fault-finders in this work, in the administration of relief for the destitute, as in any other. Such fault-finders are like the travellers successively meeting the boy with the laden donkey; they would neither allow the poor boy to put the load upon the back of his donkey nor upon his own, without the sneering censure of "what a fool."

It is said that "men are but children of a larger growth," and surely very much of the child's inclination to dependence is found amongst those in extreme poverty. If parents exact nothing of their children, but continue to pamper and indulge them, such children will be idle and mischievous, and will continue their bad habits, at least as long as they remain under the parental roof.

The same principle, precisely, applies to a large number of the very poor. Give a regular supply of food, clothing, and medicines, and let there be a hope of its continuance, how very few dependents have the energy or the pride sufficient to strike out for themselves. This is true with regard to a large class of poor whites at the South, and particularly so with many freedmen who have reached middle life and have never been accustomed to take any thought for the future. A Convention of freedmen met in Augusta, Ga., not long ago, and recognizing this inclination of a class of negroes to lean upon charity, or upon the Government, passed

resolutions asking the Assistant Commissioner to take stringent measures to set the idle and careless to work, that the colored people generally might not be disgraced in their efforts to show to the world that they are entitled to, and worthy of Freedom.

We have been obliged to keep two objects clearly in view; first, the benefit of the people, and, secondly, the benefit of the Government. The principle is set forth in a primary circular, in these words: "Relief establishments will be discontinued as speedily as the cessation of hostilities and the return of industrial pursuits will permit. Great discrimination will be observed in administering relief so as to include none that are not absolutely necessitous and destitute."

This regulation, as a matter of experience, has occasioned a steady reduction of supplies, been a saving of expense, and promotive of industry.

[Gen. Howard then gave a brief description of the poor in the late slave-states, which we condense.]

[First, the wealthy poor, with land enough to require the President's pardon, but without money enough to turn it to account. At the close of the war those of this class were terribly woe-begone. The only way in which they found relief was either by selling or mortgaging their property, or by putting in some shrewd Yankee soldier as manager. They professed to believe that Yankees knew nothing about the negro, but somehow a great many of them have been fain to avail themselves of Yankee assistance in managing the negro. From Texas to Virginia, Northern soldiers and officers, scattered along through the South, have known how to make themselves indispensable to the bewildered planters, turned all awry by the advent of freedom. Southern men have borrowed money, and are prosecuting their operations with greater vigor and on a larger scale than before the war. Next are those not merely poor in name but in fact. The collapse of the rebellion found thousands of Southern whites without a cent of money. These men are found in every sort of second-rate employment, from brakemen to tavern-keepers, some even working in the field. A few in almost every county are associated as 'nigger killers,' 'regulators,' and the like, bitterly hostile to all attempts to benefit the blacks. It was a band of this sort that a short time

ago brutally assaulted a female teacher from the North, at Warrenton Va.]

A similar band in the Shenandoah Valley, way-laid a teacher, and ordered him to leave the State. This he declined to do, and they beat him nearly to death. It is these that drove the lovers of peace from Randolph Co. North Carolina—that have burned colored churches in Maryland, Alabama, and Louisiana,—that have shot negro soldiers in almost every State. They find their counterparts in the bank robbers, pick-pockets and murderers of the North. . . .

The really poor always excite compassion in the heart of the traveller. In Georgia they are usually called "Georgia crackers," in South Carolina "sand-hillers," and generally elsewhere as "white trash" and "poor whites." . . .

Want of wholesome food, and the excessive use of tobacco, with the usual hopeless, aimless modes of living, in filth and want, have produced here as elsewhere, the most pitiable objects of humanity. . . .

During my campaigning, it was often a positive relief to find a woman crying bitterly on account of her losses, for it was so different from the common lethargy or mopish stupidity of this class of the poor. We found such poor everywhere; in Tennessee, along the line of the railroad, at every post and town; in Alabama, among the mountains and valleys; in Georgia, on the poor, piney barrens stretching along the coast; and throughout the Carolinas, often on the farms of the wealthy, sometimes occupying the abandoned buildings of the fugitive proprietors, where they were enjoying greater luxuries than ever before.

[These people, always destitute, have been in various quarters, reduced to utter misery by the desolations of war followed by failures in the crops. In Alabama it appears matters are nearing a condition of absolute famine. The Bureau, in March, supported there 17,204 destitute whites, mostly women and children.

In Arkansas there is very much the same misery. There are said to be over 30,000 that would starve if deprived of Government

rations, and as many more are living on the scantiest supply of the poorest food, many families have been without meat for many weeks. During the last quarter, General Sprague issued, in Arkansas, 234,063 rations.

These facts sufficiently refute the political fiction that the Bureau only gave its sympathies and aid to the blacks.]

I now come to the *freedmen*. Every man or woman in the land who reads the newspapers is familiar with their condition. Suddenly set free, they were nearly all poor at the time of Emancipation. The houses they dwelt in, the gardens they cultivated, the horses they rode, the implements of husbandry they had used were not theirs. Go to a single moderate-sized plantation, and you have the entire picture. The old with grey hair, and bent forms and tottering steps, creeping towards the grave, I have seen them in dirty houses, too lame and too weak to be removed, abandoned by fugitive owners,—abandoned to suffer want and to die. I have seen them limping along the army's line of march, happy to be free for their children's sake. Few indeed of these poor weary beings have much to live for. Yet almost always they are thanking God for his goodness. Then, there are the able-bodied with strong muscles, cheerful, hopeful, and happy in the conscious wealth of self-ownership. "Will you work?" They laugh at the question; "Give us a chance, give us pay, and see." All these are not alike, not *remarkable* as being exempt from the ordinary characteristics of human beings. You have the wise and the unwise, the prudent and the imprudent, the bright and sprightly and the sullen and stupid. We find in that circle the ordinary variety of human characters, and the ordinary exhibitions of human weakness. There are the pious and the profane, the virtuous and the vicious, the trusting and the jealous, the faithful and the treacherous, the industrious and the lazy, and were you to go upon one of the Sea Islands, with a heart full of charity, and a purpose to elevate these poor people, you would often be greatly tried; it

would demand on your part patience, forbearance, and a constant supply of grace, to make any visible progress. . . . Yet it is not hard to perceive that these Sea Islands are precisely like the rest of the world, only restricted in development.

Besides the old and the middle-aged, no plantation is without the young, the children. These are indeed peculiar, almost always happy, whether in rags or well clothed; restless, hearty, playful, and yet not generally hard to bring into subjection. Gathered into schools all over the land, they have surprised everybody by their docility.

There is a large number of colored children, called "orphans," in every section of the South. The peculiar theories and practice there on the subject of the marriage of negroes have necessarily very much disturbed the family relation. As a matter of fact there are poor women with a number of children whom they are not able to feed and clothe, whose fathers may be living, but not found. And there are children who are orphans indeed. Asylums have been established, and these children have been gathered in, clothed, fed, and taught. Thousands have been apprenticed to good homes, yet there are many every where who get a subsistence nobody can tell how.

[The speaker then quoted from the letter of our District Secretary, Rev. E. P. Smith, recently published in the *Independent*, and elsewhere.]

The correspondent gives a true and graphic picture of hundreds of these poor children. There are Asylums at Memphis, Tenn.; Helena, Ark.; New Orleans, La.; Springfield, Mo.; Vicksburg, Miss.; Charleston, S. C.; Wilmington, N. C.; Georgetown, and Washington, D. C. Efforts in their behalf have been made, and will continue, on the part of the benevolent and Government officers. Yet, the field is large and it is better that it should be known and felt that slavery is not a very good preparatory agency for

freedom. When the property-holding white people of the South shall be willing and coöperate heartily with the Government, and with the good people of the North, many of the fruits of the poverty and degradation growing out of slavery will be destroyed, and the evils to a great extent remedied; but I anticipate.

In an address which I have just prepared for another occasion, I have classified the colored population in the late slave States thus: "We shall find a fair proportion—perhaps one half—intelligent, industrious, provident and self-sustaining: another class—a third, perhaps—restless, changeable, careless of money, but yet able to get a living from hand to mouth, like many other poor people; and the rest—one sixth—very ignorant and degraded, comparatively or completely helpless. In and near the large cities, for example—Richmond, Raleigh, Columbia, Charleston, Savannah and New Orleans—the colored people, presenting every shade of color from white to extreme black, for the most part incline to the first class as described. Those who have drifted in from the plantations from fifty miles around, during and since the war, incline to the second class. The third class may be found everywhere, and their physical, mental, and moral condition will always excite compassion. The ordinary plantation of the interior affords examples of every class."

Should your benevolent associations send an Inspector into the District of Columbia, he would find a similar classification of the people to that your own city presents. We have in the District five churches well filled with respectable, intelligent colored people. Some forty day-schools, and as many Sabbath-schools, with upwards of four thousand children regularly attending; the majority bright, active and docile. Yet, we have our "Murder-bay," "Swamp-poodle," and our hundreds of shanties too strait and too miserable for human beings to dwell in. There are little alleys, very

narrow, long and filthy; rooms inhabited by three times too many people. Day by day, I recall the words of our Lord, "the poor ye always have with you."

[In turning to the remedy, the Gen. showed the number of rations given to white Refugees and Freedmen, for ten months ending March 31, 1866,]

Making the average daily issue to	
Refugees, 5,808	
" " " Freedmen, 19,135	
Total (daily issue)	24,943

Average number of persons (Refugees and Freedmen) assisted daily, 43,464

As soon as the next crop shall be gathered, a large number of those now assisted will cease to be dependent.

A great deal has also been done in the way of clothing, and an equal liberality in furnishing medicines, though the medical attendance was necessarily been limited.

[The plan is for each State to support its own poor, and some progress is making in that direction.

A judicious system of transportation will provide for large numbers of orphan children. Many have already gone to New England and the West.

Many dependent families can be removed to settlements in Florida or to localities giving good opportunities of labor. This work has been checked by want of appropriations, and will recommence when the bill that has passed the House has become a law. Employment offices have been widely useful. The National Savings Bank has also been a good blessing in enabling them to lay up their scanty earnings. The Industrial Schools and Industrial Farms are also doing much for the poor.]

After we shall have exerted ourselves to the utmost there will be work which no Government agents will be able to do. There will be poverty it cannot reach. There is already a strong feeling abroad against taxing the people to support the Southern poor; there are also objections alleged by good men against efforts in behalf of Education by the General Government. This Bureau, though engaged specifically in a work of relief; though it is the means of feeding the hungry, caring for the orphans and widows, protecting

and promoting education, and working to secure justice to the weak and oppressed, nevertheless partakes of the hatred everywhere meted out to all who are caring for the negro. Its friends are sometimes doubtful about its expediency; many think the universal franchise will dispense with it; so that it is not safe to count upon it or its measures as of long continuance. Work then, my friends, while the sun shines. Do what the Government cannot do, send Christian men and women who are not afraid to be hated, not afraid to be sneered at, not afraid of outrage, such as that noble girl suffered at Warrenton, Va.; not afraid to die; send them as teachers and almoners of your contributions and as Christian missionaries.

The only way to lift the ponderous load of poverty from the homes of poor whites and blacks, and keep it lifted, is by instruction. I do not mean simply what is learned from books but what is gained from example, practical instruction. . . .

But I must detain you no longer. The suffering of the poor is a heavy load upon us; the villainies of those who can rob and murder the poor, burn the churches and school-houses, try us severely. The twisting and turnings of our great men, who are wedded to politics as a trade, who are too great to own the manhood of the slave, too great to consider important the interests of the lowly, perplex us; but the past cannot be blotted out; our country is purged, is redeemed and shall be blessed. The clouds are drifting; they are not very dark; the light of truth everywhere appears among them; and what is better, *God is above the clouds*. We may have blackness and darkness again, through the intense wickedness of those who glory in crime; yet we may, with all his poor, humbly remember that

"Children of God lack nothing.
His promise bears them through,
Who gives the lillies clothing,
Will clothe His people too;
Beneath the spreading heavens,
No creature but is fed;
And He that feeds the ravens,
Will give His children bread."

SPEECH OF REV. HENRY WARD BEECHER.

I can say truly, that in following the distinguished and christian gentleman who has just spoken to you, I feel that I am not worthy to unloose his shoe latchet,—a man who has not only given, as we all have given, our understandings and our hearts, to the great work of spreading the truth, but who has done this under circumstances more trying and difficult than God has ever put upon us; a man who has done it in the camp, on the march, among enemies and through long years of suffering; who has carried through the last four terrible years an unsullied testimony like a white banner flying, without a spot upon it, and who is now, as a christian minister and soldier, doing not alone a kind of military work, but who is so performing it that it is as an iron candlestick carrying a wax candle lighted and signifying the Word of God and the Spirit of Love. (Applause.) I count it to be among the special providences of these great five years in our history, which are hung full of special providences, that such a man has been ordained of God and made without human wit or wisdom or planning, to be in some sense the *avant courier* and also the leader of the host of christian men and women who have entered upon this great work of evangelizing the poor and ignorant in the South. Nor do I account it less than a providential work that this very Association, on whose platform he has spoken to-day, is itself in existence, equipped and ready for the work that now so wonderfully opens out before it. I remember the day, and it needs no long memory, when it had no existence. I remember the days of its littleness and feebleness when instead of a power it was a thing of derision and pity almost, for it was organized among many massive institutions which had been in their day propounders of the Gospel of Christ, and still were preachers of that Gospel with one great idea left out. There was one stop in this great organ of Truth that by them never was drawn. All the various other stops had been drawn again and again to the touch of various performers, but there was that one great stop called Liberty that had ceased to be drawn in any ecclesiastical organ in this country for the last twenty-five years, until the days of reformation came. It was needful that we should have one Association that dared to draw that stop, so that men might hear the truth rolling out, so that they might understand that liberty was a part of Christianity; and I think I may say it was for that that this Association was organized, to preach the Gospel, daring to say LIBERTY when they preached it. [Applause.] I have at home in my drawer a Prayer-Book, albeit not myself a Churchman, by which I set great store, not so much for its literary contents as for its art. It is a prayer-book that was issued for the diocese of New Jersey, under the direction of the late Bishop Doane—of saintly memory—and it well represents to my mind the aspect of the Christianity of the time in which it was issued. The illustrative picture in the beginning of the book was a copy of Ary Scheffer's exquisite *Christus Consolator*, Christ the Consoler. You will remember that noble figure of the Saviour, filled with ineffable kindness and love, while around him are the typical representatives of the want of the world, the poor, the old, the forsaken, the mother with her dead babe, the prisoner, and fitly, next to him, the African slave with supplicating hands; while Christ looks upon all the members of this army of need with mercy and benignity. That is the picture. But it pleased Bishop Doane to have the negro cut out of the plate and the picture printed without it. And what Bishop Doane had done to the *Christus Consolator* of Ary Scheffer had been done by the Tract Society, the Missionary Society, and various other Societies, to Christ himself and the Bible. They had cut out the slave, and were preaching the Gospel only to respectable people at home and to

the heathen abroad. So I say it was needful in our community that a knowledge should be enforced that the Gospel of Christ, while it meant all the things that had been taught in ordinary parochial preaching, meant also, and meant immensely in our land, liberty to the captive; and although they knew not how well they builded when they laid their foundations, it now begins to appear that the same nourishing providence which, when the child is born, has already by the same comprehensive act prepared food and the mother's love to nourish it, has been silently at work all the time preparing food and nurture and love for those who were to be new-born to liberty in our land, so that now we stand here with a Society equipped, active, knowledgeable, filled with a noble sympathy for those that have been bound, and ready to enter upon one of the great eras of American Christianity, namely, preaching the Gospel to the States that once were bound and now are free, once were lost and now are found, once were dead and now are alive again. [Applause.]

There are two great truths that lie at the root of Christianity in its conflict with the world. When the Disciples for fear met secretly to pray, theirs was a dolorous prospect. Think of it, the idea that those starveling creatures who were going out to take possession of the world, had to make their start in a hiding place in order to keep themselves safe! If at that time any man had surveyed the gigantic proportions of the Roman Empire, if any man had counted the books or estimated the force of philosophy, if any man had looked down through the coming eras of time and weighed the organized powers of communities, nations, economies, art, learning, and then, looking at the Disciples, had been told, "These are the men who propose to batter down and transform all that;" surely he could not have forborne to laugh in derision at the ludicrous inadequacy of the means to the proposed end, nor could any man have seen at that time by mere human vision, what that heaven was that was hid in those measures of meal, and even then had begun to work so potently yet silently.

The two great elements of success are faith in man, and faith in the God Spirit in man. Faith in man as susceptible of transformation, of reformation, of re-creation. Faith in man's capacity for repentance and reformation has become so much a staple of currently received doctrine, that it has long ceased to be at all novel; but one of the most transcendent revelations of truth in the Gospel was the competency of man to repent and be transformed, and to make a beginning at any time. When the Disciples began their work the people believed that Jews perhaps, of the upper class, the Pharisees, or the Sadducees if they would, were capable of some spiritual improvement; but even they believed that the common people were not capable of any great spiritual change for the better, and as for anybody outside of Judea being capable of spiritual renovation, a stone was the reply they gave to such a proposition. When Paul stood before them, and gave to the crowd an account of his own history, he got on very well with them, for he was an expert orator, until he came to the point when God told him in Damascus, that he would send him far hence to the Gentiles, but when he said that, they cried out with terrific violence: Away with such a fellow! it is not fit that he should live! The idea that anybody on God's earth except a Jew could have anything from God, was beyond their comprehension; it was a crime. Is that spirit altogether extinct yet? Is the faith that every living creature is capable of being re-created and made noble and beautiful, is that faith yet general among men? If Christ were upon earth how would he find it here? We believe that the children of Christian parents are susceptible of regeneration, and so they are, more readily susceptible perhaps than others. We believe that citizens of moral life are capable of great spiritual change, and it is true; it is a more facile work to convert such people than it would be if they were immoral; all this.

we believe. But do we believe that there is a power in this world that can go down amongst those that are ignorant and degraded and neglected, hereditarily so, to whom vice and misery and degradation have come as an inheritance by the great law of transmission; do we believe that there is a power that can go down among these neglected ones and raise them up, raise up the stock, too, as well as the individual, to a higher and nobler plane of life? Do you believe that the Chinaman can be lifted up? Do you believe that the Brahmin can? the peasantry of Italy? the serfs of Russia? the thick-nosed, broad-faced, woolly-headed slave? Have you the inspired faith of the artist who, when he looks at a block of marble, says, "I can make it into a column, or I can make it into a figure; I can give it whatever form I please;" when you look upon the poor, black-faced, degraded human being, do you see Christ Jesus in him, and feel, like the artist that, under His influence, he can be transformed and made to take a nobler and more beautiful shape? How many times have I seen a boy who was disowned by his companions, whose neighbors criticized him, whose very father was discouraged and doubtful about him, but whose mother still had faith and said, "God will bring back my child: I know it." And the mother's faith was so strong and her love so great, that after many trials and much suffering her boy came back and was saved; for the silver cord that united him to the heart of the mother had never been broken, her faith had preserved it, and at last that strong faith, and that great love triumphed. [Applause.] Faith in the capacity of man to be changed and lifted up and made better: that is one great element.

The other element is the faith that the power by which this is to be done is the Truth of God. I did not say the Truth, merely, because I feared you might run upon the rock of misapprehension and understand me to mean the formal, literal truth. I do not mean that merely; I recognise it and its value; but what I mean is, where the Truth of God has become a vital feeling, a will, a purpose, a belief in the power of human nature to produce such effects. First, the capacity of man to be changed. Second, the power of a man that has been changed to change others, to bring the power of God to bear through his own thoughts, feelings and emotions for the salvation and sanctification of human nature. Now it would seem perhaps strange if I were to say that this is a historic element more fully developed in our country than any other. Our fathers gave us the Township, but they got it from the Church, the Congregational Polity of New England gave us the idea of Democratic Townships; they gave us the idea of government as the result of popular liberty; they gave us wise laws and beneficent institutions. Yet the unexpressed spirit of our fathers was wiser than their laws, for under all their institutions there was a profound sense of the convertibleness of men, a living practical sense of it. It was not enough for them that the people had a right to govern: they determined that the people must be prepared to govern. It was not enough to say, the will of the community shall be the law of the community; they instantly began to work to the end that the whole community might be prepared to express their will and frame their law. And you will find from the beginning of the history of the colonies, that while they never neglected legislation, never neglected institutions, there was always, besides, a certain working spirit, a certain revival spirit, a certain enthusiasm for education, a certain potent public opinion that was beyond and above all magisterial power, and which was the great secret of the success of the magisterial power. They had faith in the capacity of men to be built up and renovated, not because they were Anglo-Saxon, not because they belonged to the upper class or to any class, but simply because they were men, without regard to color or nationality

We have come down to that time which tests whether we are the children of our Fathers. You cannot tell whether a man is the son of his father by his hair or his nose or his mouth; you have to look inside of the man. Not all are Jews that are descendants of Abraham. Not all are children of the Pilgrims who are descended from them. To believe that in the whole earth there is nothing so well worth working for as men; and that of men those need help most who are poorest and most lowly—this it is that will make you children of the Pilgrims. When you want to elevate society take hold of the bottom; lift that up and you lift up society. I remember being in Chicago once when for the third time they were lifting the city out of the mud. [Laughter.] You know they built first upon the ground just as it was; but that was not high enough, so they raised it a grade, and then another, and again still another. I was there when they were lifting a large hotel that covered nearly a whole block. They had three thousand screws, and at a signal given by a whistle every man turned his screw in the same direction, and the vast pile went steadily up. I recollect that when I saw it first they went down into the bar-room (so many men do go down into bar-rooms) on a plank which had a considerable downward inclination; when I had been there about a week I passed the place again and the house had been so much raised that the plank was about level; when I was coming away I saw it again, and they had to climb up into the bar-room. And I said to myself, that is one of the best figures I ever saw to illustrate the right way to lift society up—raise the foundations and you raise all. [Applause.]

That is the work we have to do. We have to carry up the whole society of the South, and we have to do it by taking hold first of its poorest and lowest and most despised members. Whatever will carry up that class will carry up the others that are above it. That is the only way. You cannot elevate society by beginning at the top. Who of you would put a lid on your pot, put the wood on top, light it, and expect it to boil down? [Laughter.] But who does not know that if you put your wood in at the bottom, and light it, it will soon boil up to the top. So they must go to work who would lift up society. Where Christ came into the world, and where most of those who followed him came into it, so low that there was nothing lower but the worm, that is the place to begin to work. Christ came in at the very lowest place in society; and at his death he touched, on either side of him, the two extremes of poverty and crime. And during the time he was on earth he lived a great silver pendulum of God, swaying between those two great extremes of misery, that from poverty and that from crime, swinging always with a blessed, sweet, musical vibration, filled with the love of God that yet in the unfolding of time, should lift the whole world into the plentitude of true prosperity.

And now, as the great work presents itself to our hands, there be many who look on the dark side, saying: "Is it possible for us ever to win the confidence of these disappointed and enraged men? Is it possible for us to maintain ourselves among them at all?" Well, I only fall back on the great truth, that it is possible to regenerate the poorest human creature in the world; and I know that in the "Crackers" and "poor white trash" of the South there is a recuperative and regenerative power that will spring into activity as soon as it is touched by the right influence. There is a divine Christ power which allays hatred, disarms prejudice, and can work the conversion of the poorest and lowest in the South as well as in the North. You can lift up the poor white. You can lift up the slave. You can make him industrious and sober. You can fit him to be a citizen. And let me tell you that when a man has proved himself worthy of citizenship you cannot in this country keep him from being born into citizenship. [Applause.] There was a time when it

could have been done, but that time has passed—passed by the utter scattering and destruction of the enemies of freedom. With the crushing out of slavery came the opportunity for the spread of new ideas, and henceforth the circulation of the great national idea, Liberty, will be mightier than the resistance of local ideas, and will assuredly triumph over all spirit of class or caste. The time is coming, when the slave, being prepared for citizenship, will be a citizen. That time is surely coming. How far off it may be I cannot tell. It may come speedily: it cannot be long delayed. But while you do delay it, it becomes a premium upon industry and enterprise on the part of the black men, so that profit will come to them even from delay.

The work to be done in the South is of unparalleled extent and grandeur. It is in the power of Christianity in the American Church to go into those States, and bring into unity the whites and blacks and lift up both to a higher plane of Christian life. That is the work to be done in our day. But will there be no difficulties? No difficulties! If there were no difficulties who would care to engage in the work? Boys like to slide down hill, but men like to climb the Alps; and a Christian man doesn't want to carry the Gospel down hill. [Laughter and applause.] He wants work with some difficulties and trials belonging to it, that he may more nearly resemble his Master when on earth. There will undoubtedly be persecutions. There will be some more blood shed, no more, I trust, at the hand of war; no more I trust at the hand of justice; but we want a few martyrs. We cannot afford to let generations live and rot and die in ignorance, because none are willing to die for the faith. Since the time that Christ, when he fell, struck the mightiest chord that ever vibrated on earth, since the time when Christ broke open the crystal walls of Heaven, letting out the power and light of Heaven upon the Earth, there has never been anything, there is nothing, that does so evangelize a community as to have a mob and a martyr for the cause of a principle or a truth. It is a witness, a testimony, a reinforcement, an example, a power, and although in its immediate consideration it seems horrible, and is so, yet in the end no disciple of Christ shall stand in a community and, like Stephen, be stoned, and die for the cause of a truth, so that all men shall know it, in vain. Whenever a truth gets a sprinkling of martyr's blood upon it, thenceforth it is a living and triumphant truth. Look at the Anti-Slavery agitation. Every State that ever had a pro-slavery mob has since become a power in the Anti-Slavery cause. New Jersey never had a mob, I believe, and she almost died for want of one. [Laughter.]

If there ever was a time when Christ said to school-masters and mistresses, and missionaries, who go forth in this cause: "Behold, I send you forth as sheep in the midst of wolves"; it is now. And if there ever was a time when He said to them: "Be ye wise as serpents and harmless as doves"; it is now. If ever there was a time when it behooved men to remember His injunction, through the Apostles, to His servants who carry the Gospel to those who need it: "In meekness instructing them that oppose themselves; if peradventure, God shall give them repentance"; it is now. If those who go to do this work are firm and courageous, yet gentle and patient, if they do it for love and not because "it is my duty," their labors will have Christ's blessing and will assuredly be rewarded. But they must work for love, and not merely from a sense of duty, because you know duty and combativeness are so closely related, that duty done in a combative spirit is very apt to appeal to the combative spirit without duty. [Laughter.] A man may be very active and zealous all his life, yet die and leave no issue. But let a man so live that somebody loves him, that somebody shall grieve when he dies—let a man or a woman so live that the children's hearts are touched by them, and that those who imbrue their hands in their blood

shall feel that it is a pity that it must needs be done, and when such a man goes forth on Christ's work, it makes no difference whether he dies or lives, he cannot lose his life. "He that loseth his life for my sake shall find it." And if I were now as I was when I came to New-York or Brooklyn, as God is my witness, I would not seek any sphere in this city, nor in yonder one. I am too old now; but if this great field had been open, this most magnificent field that the Sun of Righteousness ever shone upon, I would have taken my Bible in my hand and preached the Gospel to the poor, white and black, from one side of that Southern land to the other; and I may do it yet. [Applause.]

While, then, we are discussing various questions of legislation, which are not inopportune, and attempting to do so much by the power of the Government, (and it is of transcendent importance that the right things should be done; only, what ye do, do quickly), whilst we are discussing these legislative questions and plans, let us not think that it is by the power of Congress, and the Government, alone, that the great work is to be done. Our work is the old work of eighteen hundred years ago, preaching the Gospel; and we go to preach it now with the accumulated faith of many generations of Christians, that man is capable of being regenerated, and that the Spirit of God in the Gospel is capable of regenerating him.

And whilst we are discussing our duties and plans and policies, sometimes a little acrimoniously, would it not be well if we all learned to love a little more, to pray a little more, to think a little more widely and lovingly of our whole country. Next to the kingdom of my Lord and Master, whose crown I hope yet to wear, there is nothing so near and dear to my heart as my country: my whole country. I yearn for every State, for the Gulf as well as for the Lake, for the River as well as for the Ocean. I have a paternal and fraternal instinct of love for the people of every portion of our country; and with love and tenderness and forbearance I would staunch every wound of the war, and clear away the rubbish of the old idolatry so that we might build in its stead a fairer and purer structure, one that God might bless, and so that our country still undivided externally, and more firmly knit together within, might become nobler and greater than ever before. [Loud Applause.]

LETTER FROM GEN. FISK.

The name of Gen. C. B. Fisk, Asst. Com. of the Bureau for Refugees, Freedmen and abandoned lands for Kentucky and Tennessee, was announced as one of the speakers selected for the occasion. The following letter breathing a truly Christian, as well as a patriotic spirit, will explain the reason of his absence.

Nashville, May 4th, 1866.

Secy. A. M. A., Dear Bro.

I have had a lingering hope that I might without prejudice to my duties here, meet you, at the approaching Anniversary on the 8th inst., but the sad state of affairs at Memphis requires my personal presence there, and I must therefore abandon all idea of going to New York. The tale of blood, murder and

arson in the chief city of this State, will sadden the hearts of all who are earnestly striving to re-establish peace on an enduring basis. I trust we shall be able to check the outbreak at Memphis. If discontent and fear should possess the Freedmen in the adjoining counties, the industry for this season would be so interrupted as to cause great loss to the State and country.

The ashes of our School houses in Memphis but indicate the imperative necessity of education and christianity for the Southern States. Be not discouraged. "So persecuted they the prophets." In the spirit of our master let us continue to spread a christian civilization over the entire land.

Very respectfully,

Your obed't. servant.

CLINTON B. FISK,
Brevet. Maj.-Gen.

American Missionary.

NEW-YORK, JUNE, 1866.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNIVERSARY.

The American Missionary Association will hold an Anniversary Meeting at Boston in the Tremont Temple, Wednesday, May 30th, at 11 o'clock A. M. to be addressed by Rev. E. B. Webb, D.D., Rev. Horace James and John B. Gough, Esq.

Gen. C. B. Fisk, Asst. Com. for Kentucky & Tennessee, promised also to be present and address the meeting, but subsequent disturbances in his Department may prevent.

The peculiar trials and persecutions of the Freedmen, missionaries and teachers, at various points, must heighten the interest of the meeting.

ORPHAN ASYLUMS, AT WILMINGTON AND ATLANTA.

In our last number it was stated that a donor, whose name we could not give, requested the privilege of assuming the whole cost of establishing the Orphan Asylum at Wilmington, N. C., to which \$1600 had been previously pledged. On seeing the appeal for Atlanta, he was relieved from this, in order to assume, at a much larger expense, the establishment of the Asylum at Atlanta.

This would leave at that date \$1400 to be raised for Wilmington. The receipt of \$900, for this purpose is acknowledged in the present number. We hope that no large hearted friend whose sympathies are specially drawn out in behalf of the orphans will suffer his benevolence to be restrained by the fill-

ing up of these lists. Other similar opportunities are occurring and will soon be offered them.

The present disturbed condition of the South is increasing the cost of our work there, and precipitating upon us expenditures, which otherwise would have been delayed for a few months. We trust that the friends of the Freedmen will bear this in mind, and act promptly in relation to contributions or collections they propose to make for this work. We know they would not have our teachers and missionaries in this time of trial, liable to any further embarrassment from want of funds.

NEW OUTBREAK OF VIOLENCE.

There seems just now to be a new epidemic of violence in many parts of the South, whether occasioned by the final passage of the civil rights bill over the President's veto, or to the veto itself, our readers can judge. We now simply record some of the instances in which our teachers, and work, have suffered, and venture the opinion that if the provisions of the "civil rights bill" are not enforced by the judicial and executive departments of our Government, a reign of terror will speedily spread over the South that will not only cut off nearly every effort for the improvement of the colored people, and drive off their real friends, but destroy thousands of lives, both of blacks and whites.

The general particulars of the riot at Memphis, which destroyed churches, school houses, and the homes of the colored teachers, and murdered more than a score of colored men, are known to our readers. All the colored churches were burned, among them the Lincoln chapel, belonging to the Am. Miss. Association, and erected by one of our Missionaries at a cost of \$1000, (insured for \$800) and nearly if not all the colored school houses, most of them in Govern-

ment buildings, some of which contained many thousand dollars' worth of Government or Freedmen's stores.

Loud and repeated threats were made by the rioters, that when they had destroyed the colored school-houses they would kill the teachers. The threats were so violent, and the rioters having shown themselves capable of any brutality, it was deemed prudent that they should go North, which they did. Many of the officers on duty sent their wives away with them.

The brutality of the mob is shown by the following, cut from the Memphis Post, as one of the many similar instances of violence.

A house near Mr. Rankin's school-house, which was burnt on Tuesday, was fired during the night. A colored girl seventeen years of age, named Rachel Hatchell, who had been a scholar of Mr. Rankin's was sick in this house, and on running out was knocked down, shot and thrown into the fire. Her body lay in the ashes yesterday morning burned to a crisp, excepting her head and shoulders. Some one had kindly thrown a shawl over this horrid spectacle.

The House of Representatives at Washington, has appointed a Committee to investigate, at Memphis, the causes of this outbreak.

In another part of our paper we have given an account of the beating of our Missionary, Rev. J. P. Bardwell, and the murder of Lieut. Blanding.

From the "Loyal Georgian" of May 5th, we learn that on the Anniversary of Gen. Johnson's surrender, many ladies of Augusta, paid a public tribute of respect to the Confederate dead, by assembling in the Cemetery and spreading flowers over their graves. The graves of the Union soldiers were left unhonored. The following we condense from the Loyal Georgian.

Some days after the lady teachers of the colored schools under care of the American Missionary Association, decided to go with a few of their scholars and strew flowers over the graves of the loyal soldiers. No public notice was given of it, and the scholars were requested not to mention it, but it became

known, and the report created considerable excitement in the city. The teachers, not supposing that any difficulty would arise, quietly collected their scholars at the Thankful colored Church, but a few rods from the Cemetery. Here they learned that the Mayor, with a large force, of armed men, was in the Cemetery and that no one would be allowed to enter, for the purpose of strewing flowers upon the graves of Union soldiers. Mr. G. L. Eberhart, State Superintendent of Freedmen's Schools for Georgia, and Rev. Wm. P. Russell, Missionary, went to see the Mayor. Mr. Eberhart returned and informed the party that the Mayor would allow as many to enter, as were necessary to carry the flowers. It was at once decided to enter the Cemetery with those only, who had brought flowers. At the gate the Mayor said the ladies and gentlemen *might* enter with negroes enough to carry their flowers (as servants of course) but no others; that there was an ordinance of the city, which prevented negroes from entering the Cemetery, and that they could not enter except to carry the flowers, meaning, as was supposed that the colored people could enter as *servants* but not as *citizens*.

The company refused to enter upon such terms and returned to the church.

A committee waited upon General Tillson, Commissioner of Freedmen's Bureau for Georgia; who said he was opposed to having the company enter; and they returned with sad hearts to their homes.

The editor says:—

As we returned we said to ourselves, has it *already* come to this; that the graves of men, who fought to overthrow our Government can be covered with flowers, and the offices of United States officers be closed in honor of the occasion, but that the colored friends of our brave Union boys, who have died to save their country, can not honor their memory, by strewing flowers upon their graves!

Capt. Bryant, who is President of the Georgian Equal Rights Association, addressed a line to the ladies inquiring the reasons that prompted this movement. They replied in a manner most christian and tender towards all, and just to the memory of our loyal dead, whose graves they would have strewed with flowers. A day or two afterwards, Capt. B. was assaulted in the streets by a man, (a constable), creeping up behind him and striking him several times with a policeman's club, nearly felling him to the ground. The assailant would have pro-

ceeded farther, but upon Capt. Bryant's drawing a pistol he fled.

While in many places this spirit of opposition is increasing, we are happy to say, that in others, our teachers are being received with more favor. Nowhere are they disheartened; but, where duty calls, stand with the spirit of christian martyrs.

SCHOOL-HOUSES.

In the prosecution of our work among the Freedmen, the securing of school-rooms has been one of much difficulty and perplexity. While quarters for teachers could be found in some abandoned house, left vacant by its rebel owner, to find a room suitable for school purposes was often a less easy matter. To erect new ones was, in the stress of war, impracticable, and so almost anything in the shape of a building was *extemporized* into a room for schools. The vestries of churches, and oftener churches themselves, were taken for that purpose. Frequently, on abandoned plantations, some room or, in warm weather, even the piazza, of the dwelling-house, was so appropriated. In cities, some building, taken by the exigencies of the war, would be turned over, by a friendly official, for our use; as, in Hampton, the brick walls of the Court House, which was burned when the Rebels destroyed that town, were given to us and fitted up by us, with roof, floors and rude fixtures, of the most primitive sort; or, in Norfolk, portions of the Dispensary Building, taken for medical purposes, were, and are occupied in the same manner. Of course this has been "a pursuit of knowledge under difficulties," and can be tolerated, by those accustomed to the commodious buildings and appliances of our Northern Schools, no longer than the exigences of the case render it necessary. We have reached a point, when this must be changed; and arrangements made more befitting the magnitude of our work and the earnestness of our purpose. It is not the work of an

hour, but one, which, in all human probability, will require years, before we can safely leave it to other hands. Both then for the better accommodation of our scholars and for the moral impression on the people, we must have better school-houses, not the expensive and commodious school-buildings, of our Northern cities and large towns; but plain and comfortable structures, that can be well lighted, ventilated and warmed, and in which there can be provided the ordinary fixtures and appliances, which experience has proved to be necessary to the health of their inmates—to efficiency of the teachers and the proficiency of the scholars—such in fact, as we judge the new school-building in Savannah to be—of the recent dedication of which we have received the following account, cut from the *Savannah Republican* of the 20th ult.

DEDICATION OF THE MISSION SCHOOL BUILDING FOR FREEDMEN.

The interesting ceremonies of the dedication of the buildings recently erected under the auspices of the American Missionary Association took place at the Mission School, at the corner of Harris and Price streets, at four o'clock yesterday afternoon. The proceedings were of an exceedingly interesting character, as inaugurating a new and very important educational scheme.

The school-house is a commodious frame building, and though not of finished workmanship, is well adapted to the purpose for which it is designed. It was very tastefully decorated with wreaths and bouquets.

The exercises were opened with a fervid invocation to the Throne of Grace, by the Rev. Mr. Woodworth.

The history of the building was then read by Mr. E. A. Cooley, from which it appeared that the Mission was indebted to the military authorities for the material of the building, having been formerly the property of the Confederate States Government, and used by them as a depot for stores at Whitesville, about thirty miles from the city. The fortunes of war placed it in the hands of the U. S. military authorities, and it was by them transferred to the American Missionary Soci-

ety for the purposes to which it has been dedicated. After the reading of this document the boys and girls, to the number of two hundred, united together, under the direction of Miss Julia M. Marshall, of Brooklyn, in singing "Hosannah," which was rendered with much effect, evidencing the pains-taking bestowed upon them in this department by their instructress. Prayer was then offered by Rev. Mr. Woodworth.

The children again sang, with much taste, "Where Liberty Dwells is my Country."

The Rev. Hiram Eddy, of Connecticut, was then introduced to the audience, and in an address full of sound wisdom, practical admonition and feeling eloquence, enlisted the attention of the audience for some time. He remarked that great results come with little noise. Victory had been ushered in by the roar of cannon and the din of battle, but that the grand result—the moral result—the result as affecting the rights of man—had come with comparative silence; that as one of the grand results of the late war, he was permitted to address his colored friends as fellow-citizens of the United States. Time was, when, by a decision of the highest court, it was promulgated that a black man had no rights which a white man was bound to respect. Things had changed. God had drawn the old man who made that decision behind the curtain, and he had decided that the negro was a man, and might lay claim to all the rights of manhood, life, liberty, and the pursuit of happiness. Through generations of slavery and oppression, the race had preserved its status as history never had recorded of any other people. He laid down the proposition that the colored man was capable of a high degree of intellectual development—citing the history of Benjamin Benneke, the Astronomer—Toussant L'Overture and Fred. Douglas—who, the speaker said, on account of the solidity of his eloquence, had been compared with Daniel Webster. Some touching instances of their bravery and fortitude and their fidelity to the cause of the Union were noticed. The war had done away with slavery and raised the negro, (not, he would say to heaven) for he was aware of the fact that they were not angels, but to light—to the enjoyment of social home life—opened to them the pursuit of knowledge. He

came not to talk to them of the right of suffrage, or representation in the national legislature. He defined the idea of liberty and admonished his hearers to make such use of the heaven-bestowed gift, as would insure them the fullest enjoyment of all the blessings of the same. They must earn character—position—by using all the means of education placed within their reach.

In conclusion he requested those who would back the Society's efforts to extend the blessings of education and moral improvement to the race to rise upon their feet—the whole audience arose, and the Rev. gentleman took his departure for the North—the steamer being ready to depart.

A song was then sung, "Victory at last," after which the "Dedicatory Prayer" was offered up by the Rev. Ira Pettibone.

The Dedicatory Hymn, written for the occasion by a gentleman of this city, was then sung, and the audience dismissed with a "benediction" by Rev. L. H. Pease.

In this arrangement for our future work in Savannah is indicated, we think, our true policy for other points. As most of the abandoned lands and houses have been, or probably will be, restored to their former owners, and we can expect little further aid from Government, except it may be in sites for school-houses and now and then an old unused building, the present season should be devoted to the work above indicated.

And yet it seems undesirable to divert funds contributed for the current expenses of our work for such a purpose, at least, if it can be avoided. Are there not many individuals, churches and Sabbath-schools, who will imitate the example of the Sabbath-school in Dr. Storr's church of Cincinnati, as described in the following extract from Report of Schools at Atlanta, Ga.:

"Adjoining the "Mission House" a lot has been secured upon which a large Government building has just been moved, to be transformed from a Confederate Commissary building into a chapel thirty-two by eighty, and four school-rooms thirty-two by twenty. It is already named "Storrs Chapel," in

grateful recognition of a monthly concert collection of \$820 (to be made a thousand) taken in this behalf in the 1st. Congregational Church of Cincinnati."

By the gift of sums, varying from \$250 to \$2000, the friends of the Freedmen may concentrate their efforts on a given locality, and thus identify their benefactions and *names* with some particular portion of the field, and thus permanent lodgment for their influence shall be secured and perpetuated. Are there not many who will go and do likewise? We shall be happy to aid any of our friends in thus serving the cause, by arranging for their assuming the whole, or a part, of the cost, of securing and fitting up a building for school purposes, in some needy portion of our great and ever-widening field.

MISSISSIPPI.

ASSAULT UPON REV. J. P. BARDWELL.
MURDER OF LIEUT. BLANDING.

The following slip is sent us from the office of our Disf. Sec. at Cincinnati.

"Rev. J. P. Bardwell, Agent for the American Missionary Association in Mississippi, was lately enticed into a law office in Grenada, Miss., and set upon by a ruffianly crowd that gathered in the street, in open day. This missionary to the Freedmen could get no reason for the choking and beating which they proceeded to administer, except that he was working for the 'niggers.' The Bureau agent, Lieut. Blanding helped him wash the blood from his face and advised a complaint to the Mayor. On reaching the Mayor's office, Mr. Bardwell found that the man who had led the crowd, and beaten him, had already been before the Mayor, made complaint against himself, and paid the fine of ten dollars imposed by his Honor, and was ready for more work at the same price. Three days after, Lieut. Blanding, agent of the Bureau, was attacked on the street, shot three times, and died in twenty-four hours.

May 4th. Mr. Bardwell wrote from Jackson :

"I hoped the shooting of Lieut. Blanding would have a tendency to quiet the

ruffians, for a time at least, but it seems otherwise. While Lieut. Blanding lay dying, a committee of citizens waited on Capt. May, Sub-Com. of Freedmen's Bureau, telling him that the teachers *must leave town*. He told them that the teachers were not Government employees, and had no control over them. With this committee came a *com. of condolence* and also the information that if he didn't leave *he* would be shot next. The man with whom the teachers boarded is threatened with prosecution for stealing cotton, cattle, &c., and of course, if he is prosecuted, they will convict him of any crime they choose."

The purpose evidently is to drive away every friend of the colored man, from the South, not only the missionaries and teachers, but every one who would lift up a voice for the poor and lowly. Whether this effort succeeds or not, depends under God, upon the action of our General Government. If such scenes are permitted to pass unrebuked, the whole South will be overrun by violence worse than ever before, and no faithful friend of God or man will be able to abide there. At last dates, it seemed probable that our teachers would leave.

GEORGIA.

DEATH OF MR. D. BROWN.
From Rev. W. P. Russell.

AUGUSTA, March 31, 1866.

I have just returned from the grave of Brother Brown. During his sickness I frequently had conversations with him in reference to his christian experience and hopes for the future. He seemed resigned to the providence which had blighted his hopes of usefulness here. When looking forward to the hour of his departure, the sting of death seemed to be gone; and when looking beyond the bounds of time, though frank to confess his great unworthiness, his faith in Christ and his abounding grace did not waver. When the shadows of death were gathering around him, he requested all his fellow-teachers to come into the room, as we surrounded his bed, he urged all to be faith-

ful, commended to us Christ as a Saviour whom he found to be precious in his dying moments, and expressed the hope that he would meet us all in that beautiful land, where the wicked cease from troubling and the weary are at rest. As he slowly sank away we could hear him utter short petitions to God. "Blessed Jesus, Precious Saviour" were among the last words that came from his dying lips.

He selected a text ("To die is gain") from which he requested me to preach a funeral sermon. The funeral was on Saturday in one of the Colored Churches. A large congregation of colored people attended, a few Northern whites, but not a Southern white person either called to see him during his sickness or attended his funeral.

KENTUCKY.

From Miss S. G. Stanley.

LOUISVILLE, April 3d, 1866.

Some of the scholars possess a shrewd common sense, and a certain habit of thinking for themselves, that sometimes surprises me. Yesterday an officer of one of the Freedmen's Commissions of the North, called at the school, and was invited to address the scholars. He did so in a very pertinent and attractive manner, keeping the bright eyes of the eager listeners fixed upon him with interest and attention. In a very simple and forcible style he explained to them the importance of studying diligently while young in order to become educated men and women; that unless intelligent they would not be respected, and that ignorance is weakness, and knowledge is strength.

"Now, children," said he, you don't think white people are any better than you because they have straight hair and white faces?" "No, sir," cried the children, with intuitive comprehension of the great truth uttered by Paul on Mar's hill "No, they are no better, but they are different, they possess great power, they formed this great government; they control this vast country; they invent tele-

graphs and steamboats; they construct railroads and war steamers. Now, what makes them different from you?" The answer, "education," seemed inevitable; but, instead, a chorus of little voices instantly responded, MONEY. "Yes," said the speaker, "but what enabled them to obtain it? How did they get money?" A simultaneous shout burst forth, "Got it off us; stole it off we all." A different answer might have been returned, but hardly a truer one as applied to the people of the South.

OUTRAGES IN KENTUCKY.

"To Major General O. O. Howard, Commissioner Bureau of Refugees, Freedmen, and Abandoned Lands, War Department, Washington, D. C.:

"GENERAL—In compliance with instructions received from the department, directing me to proceed to the city of Lexington, Kentucky, to examine into the condition of the freedmen in that part of the State, I have the honor to report that I visited Lexington and vicinity, and prosecuted my investigation for the period of about one month, adopting the following method: In all cases of extreme cruelty to the freedmen, I have relied upon the best and most reliable evidence I could procure, taken under oath. In regard to minor acts of cruelty, either to persons or property, and in reference to the economical, social, and moral condition of the race, I have been controlled by personal observation, aided by information received from intelligent and trustworthy sources.

From the depositions taken by me, and herewith transmitted, I have compiled the facts in the more extreme cases of cruelty and outrage, for reference, and make the same a part and parcel of my report.

An examination of the sworn evidence, or the abstracts made therefrom, will reveal to you sixty cases of outrage, in a limited district and period, unparalleled in their atrocity and fiendishness—cruelties for which, in no instance, as developed by the testimony, is there the least shadow of excuse or palliation.

You will observe I have been able in most instances to give you the names of the injured; in many, the name of the offenders, with dates and localities.

I have classified these outrages as follows:

Twenty-three cases of most severe and inhuman beating and whipping of men, four of beating and shooting, three of robbing, five men shot and killed, two shot and wounded, four beaten to death, one beaten and roasted, three women assaulted and ravished, four women beaten, two women tied up and whip-

ped until insensible, two men and three families beaten and driven from their homes, and their property destroyed, two instances of burning of dwellings, and one of the inmates shot. Of these victims twelve men were Union soldiers, and three women the wives of Union soldiers."

DR. LIVINGSTONE'S EXPEDITION.—In acknowledging the gifts of 6,450 rupees voted by the Royal Asiatic Society to aid his new expedition, Dr. Livingstone says:—"The objects I have in view are partly geographical, and partly the opening of East Africa to the influences of Christian civilization. I do not possess the mercantile faculty, but, in the hope that the Bombay merchants will yet come forward and re-establish that commerce with the neighboring continent which seems to have flourished in the remotest time, I shall deposit the above amount with Messrs. Ritchie, Steuart & Co., and trust to their public spirit to take it up. Having been a witness of the depopulation and disorganization which have resulted from the slave trade, I am thoroughly convinced that if the Bombay merchants should succeed in supplanting it with lawful commerce, they will perform a most acceptable service in the merchants and their fellow-men."

QUICK-WITTED AFRICAN BIRDS.—The honey-guide is an extraordinary Bird; how is it that every member of its family has learned that all men, white or black, are fond of honey? The instant the little fellow gets a glimpse of a man, he hastens to greet him with the hearty invitation to come, as Mbia translated it, to a bee's-hive, and take some honey. He flies on in the proper direction, perches on a tree, and looks back to see if you are following; then on to another, and another until he guides you to the spot. If you do not accept his first invitation, he follows you with pressing importunities, quite as anxious to lure the stranger to the bee's-hive as other birds are to draw him away from their own nests. Except while on the march, our men were sure to accept the invitation, and manifested the same by a peculiar responsive whistle, meaning, as they said, "All right, go ahead; we are coming." The bird never deceived them, but always guided them to a hive of bees, though some had but little honey in store. Has this peculiar habit of the honey-guide its origin, as the attachment of dogs, in friendship for man, or in love for the sweet pickings of the plunder left on the ground? Self-interest aiding in preservation from danger seems to be the rule in most cases, as, for instance, in the bird that guards the buffalo and rhinoceros. The grass is often so tall and dense that one could go close up to these animals quite unperceived; but the guardian bird, setting on the beast, seen the approach of danger, flaps its wings and screams, which causes its bulky

charge to rush off from a foe he has neither seen nor heard, for his reward the vigilant little watcher has the pick of the parasites of his fat friend.—*Livingstone's Expedition to the Zambesi.*

ON NEGRO INSTRUMENTS.—A Innes, in the London *Athenæum* of October 14, 1865, says: In your report of the proceedings of the British Association, in a paper read by Mr. J. Crawford, "On the Physical and Mental Characteristics of the African," it is stated that "the Negro also had never shown ingenuity enough to invent letters, symbolic or phonetic." I beg leave to hand you a drawing of the "Elliembic," or African telegraph, an instrument which has been in existence from time immemorial to the oldest inhabitant in the Camaroons country, on the west coast of Africa. By the sounds produced on striking the instrument, the natives carry on conversation with great rapidity, and at several miles' distance. I have one of the instruments now in my possession, which I brought home with me on my last visit to Africa in 1860. The sounds are made to produce a perfect and distinct language, as intelligible to the natives as that uttered by the human voice, and which I had the means of testing on several occasions. The instrument is in universal practice about the Camaroons, and up in the interior, in the Abo and Budi countries, a part of Central Africa not yet visited by Europeans. I visited this part of Africa in 1859, my coming was generally announced beforehand to the different villages by the "Elliembic." I questioned some of the oldest inhabitants as to the inventor; but none of them could tell me farther than that they supposed "it must have been some of their great-grandfathers." This "Elliembic," therefore, [which is a most ingenious invention,] must have been in existence in Africa before telegraphs were dreamed of in England.

GABOON MISSION.—The three missionary brethren at this Station of the American Board, have been there from seventeen to twenty-four years each, and they naturally long to see the faces of associates younger than themselves. Three of the five church members who died within the year last reported, were pillars in the church. One member was excommunicated, and there were eight additions. There are now forty-seven members in the church, who are thought, by our brethren, to be elevated in principle and morals as much above the surrounding heathen, as are church members in the United States above the communities in which they dwell. There is a succession of inquirers and candidates for church fellowship, who give more or less ground to hope that they are taught of God. A new out-station has been formed, one hundred miles south of the Gaboon, but its real value has not yet been tested. The school for boys, at Baraka, number twenty-two, about half of

them boarders, and that for girls, twenty-three. The Gospels of Mark and Luke have been printed, and the Psalms, as far as the Sixty-fifth.

DONATIONS

RECEIVED IN APRIL.

MAINE.

Bethel. Second Cong. Ch. & Soc. to const.	
Mrs. ELIZA CHAPMAN, L. M.	30 00
Burlington. (Correction.) In April number	
Chas. W. Jenkins \$25 instead of \$10 from	
Bridgeton	
Ellsworth. Cong. Ch. & Soc. \$10, and two	
boxes C.	10 00
Hallowell. Ambrose Merrill and Simon Page	
\$50 ea., Wm. Stickney \$25, S. C. Cox \$10, H.	
K. Baker \$5, "A Lady" \$5, Mrs. I. C. Dwight	
\$3, Mrs. Ladin \$1, Cash \$1, for support of a	
Teacher, One box C.	150 00
Lewiston. Pine St. Cong. Ch.	60 00
Madison. Mrs. Eunice Brown	5 30
Pownal. Cong. Ch. & Soc.	21 41
South Bridgton. (Correction.) In April number	
Mrs. P. B. Fessenden \$10 instead of \$25 from	
Burlington.	
South Parish. Cong. Ch. & Soc.	40 00
Yarmouth. First Parish Mon. Coll. bal. to	
const. AMM R. MITCHELL, L. M.	20 00

NEW HAMPSHIRE.

Candia. Cong. Ch. & Soc.,	20 75
Concord. Mrs. S. Herbert and A. J. Herbert \$1	
ea.,	2 00
Danbury. Cong. Ch. & Soc.	4 85
Hampton. Sab. Sch. of Cong. Ch.	5 00
Hanover. One bbl. C., Cash \$5.75, by Mrs.	
Young	5 75
Lyme. "A deceased Friend" by Rev. E.	
Tenny	100 00
Milford. Sab. Sch. of Cong. Ch.	18 00
Nashua. Cong. Ch. & Soc. one bbl. C.	
New Ipswich. Freedmen's Ed. Soc. for support	
of a Teacher	50 00
Ossipee. Cong. Ch. & Soc.	11 00
Wentworth. Two bbis. C., per E. C.	
Wolfborough. Cong. Ch. & Soc.	5 75

VERMONT.

Bakersfield. Cong. S. S.	10 00
Barton. Cong. Ch. & Soc.	22 00
Brookfield. Cong. Ch. & Soc.	20 00
Castleton. Coll. \$13.03, W. C. Guernsey \$10	28 03
Charlotte. Ladies' Benev. Soc. one box C. Val.	
\$103.15, Cash \$2.	2 00
Clarendon. Cong. Ch. & Soc. \$29.20, J. N. P.	
50c.	29 70
Eden. M. Bassett	1 00
Enosburgh Falls. F. P. Leach, A. Fassett and	
S. Kendall \$1 ea.	3 00
Georgia. Cong. Ch.	23 00
Marshallfield. L. Clark,	5 00
Middlebury. Mrs. D. T. Robinson,	10 00
Montpelier. Brick Ch. S. S. \$21.87 Mon. Coll.	
\$10.53, One box C., by Mrs. G. W. S.	32 40
Norwich. H. Burton,	1 00
Peacham. Cong. Ch. & Soc. for support of a	
Teacher	32 00
Sharon. Cong. Ch.,	3 00
Springfield. Ch. Coll. by Dea. A. S.	56 15
Wardsborough. Mrs. S. P. F.	75
West Randolph. Mary A. & Susan E. Albin	10 00
West Rutland. Luke Ward	12 00
Wilmington. J. Moore and R. Smith \$5 ea.,	
Mrs. A. Gorham \$1, T. W. 25c.	11 25
Windham. Cong. Ch. & Soc. to const. DEA.	
CHAS. W. HASTINGS and ASHAEL O. PRENTISS,	
L. M.'s	70 00

MASSACHUSETTS.

Amesbury & Salisbury. Union Evan. Ch. &	
Soc.	11 50
Andover. Freedmen's Aid Soc. \$180 for sup-	

pport of a Teacher, Free Christian Ch. & Soc.	
\$25,	205 00
Ashburnham. "Friends, by Marshall Wether-	
bee" \$44, Mon. Con. Coll. \$14.15, "A few	
Friends of the Oppressed" a bbl. & box C.	
Val. \$53, Mrs. M. W. \$2, by Mrs. M. C. Rand	60 15
Ashfield. Cong. Ch. & Soc.	36 50
Auburndale. Cong. Ch. & Soc. one package C.	
Boston. Bequest of John Haskell Shedd, de-	
ceased, by Francis Flint \$100, Shawmut Ch.	
& Soc. \$861.27, Miss AGNES DUNCAN \$30 to	
const. herself, L. M., A. Blodgett \$2, One	
large box C., One package Hats & C.	993 27
Bridgewater. JAMES M. LEONARD bal. to const.	
himself, L. M.	10 00
Chelsea. C. Bassett	5 00
Concord. One large box C.	
Curtisville. Cong. Ch. & Soc.	14 00
East Abington. Cong. Ch. & Soc. one box C.	
East Granville. Coll. Fortnightly Soc. Meet-	
ings	8 25
East Hampton. Payson Sab. Sch. for support of	
a Teacher	50 00
East Longmeadow. Mrs. G. W. Callender	1 00
East Middleboro'. Soule Neighborhood Sew.	
Soc.	15 00
Essex. Cong. Ch. & Soc. (bal.) \$1 and one bbl.	
C.	1 00
Fall River. Central Cong. Ch.	500 00
Fitchburgh. G. S. Burbank	25 00
Franklin. Wm. C. Metcalf \$10, Wm. Phipps	
\$5, Individuals by Dea. Bacon \$2	17 00
Gardner. H. B. S.	50
Gloucester. Mrs. A. F. Cole	3 00
Greenfield. Second Cong. Ch. & Soc. \$145.25,	
Mrs. C. L. Smead \$5, Mrs. S. Read \$5, C. C.	
Carpenter & Wife \$3,	153 25
Groeyland. Rev. M. S. Howard	4 00
Hanover. Mr. & Mrs. Wilder \$10, Mrs. C.	
Church \$1,	11 00
Hinsdale. Ladies, a box & bbl. C. by Mrs. J. H.	
Holliston. "A Friend,"	2 00
Hopkinton. First Cong. Ch. & Soc.	69 00
Hubbardston. Otis Ware \$10, Warren O. Ware	
25c.	10 25
Lempster. Cong. Ch. & Soc.	9 15
Lowell. First Cong. Ch.	187 91
Marlboro'. Nancy G. Tayntor, deceased,	36 00
Melrose. Cong. Sab. Sch.	12 25
Middleton. Cong. Sab. Sch. to const. Rev. J.	
M. HUBBARD, L. M.	55 00
Millbury. First Cong. Ch. & Soc.	100 85
Milton. S. D. Hunt	10 00
Montague. First Cong. Ch. & Soc. to const.	
Rev. EDWARD NORTON, L. M.	45 15
New Bedford. Ladies' Aid Soc. of Pleasant St.	
M. E. Ch.	5 00
Newton Corner. One bbl. C.	
Northampton. First Ch. \$602.35, Coll. Florence	
Ch. \$100, J. P. Williston \$100, Mrs. C. L. Wil-	
liston \$50,	852 35
North Andover. Trin. Cong. Ch. & Soc.	3 00
North Braintree. Cong. Ch. & Soc.	41 00
North Carver. P. Casurer	5 00
Norton. Miss A. P. Goodwin & Others,	1 00
North Wrentham. Mrs. Chas. Simmons	2 00
Paxton. First Ch. & Soc.	20 50
Pepperell. Cong. Ch. & Soc. \$50 for support of	
a Teacher, Ladies' Benev. Soc. two boxes C.	50 00
Plympton. Cong. Ch. & Soc. One bbl. C.	
Quincy. Cong. Ch. & Soc. \$170 and one box C.	170 00
Randolph. Cong. Ch. & Soc.	56 63
Roxbury. Two boxes & one bundle C.	
Seekonk & East Providence. Ladies' Bible	
Class Cong. Ch.	8 00
Shrewsbury. Nathan Pratt,	5 00
South Attleborough. H. George	5 00
South Boston. Lloyd Briggs \$10, Friend Tilden	
\$5, Mrs. M. A. Hale \$2, J. R. Winch \$5,	22 00
South Braintree. Cong. Ch. & Soc.	6 21
South Malden. C. & E. Oakes	14 00
Springfield. Contributions, by R. Burt, Treas.,	
Hampden Co. \$128.41, M. W. Fay \$4,	132 41
Stoneham. "Freedmen's Friend"	5 00
Templeton. Trinitarian Society \$90 to const.	
Rev. LEWIS SABIN, D.D., DEA. A. H. MERRIAM	
and MRS. MARTHA B. FISHER, L. M.'s, Sab.	
Sch. of do. \$10	100 00

Wayland. Cong. Ch. & Soc. \$131.51, Evan.	
Trin. Cong. Ch. for support of a Teacher \$20, 161	61
Wellesley. Cong. Ch. & Soc. \$120 to const.	
MRS. JOHN WATKINS, MRS. GEO. JENNINGS, W.	
S. WINSOR and ARTHUR PAYSON DANA, L. M.'s,	
Cong. Ch. & Soc. one bbl. C.	120 00
West Amesbury. Ladies' Sew. Circle	18 75
West Attleboro'. E. W. Hunt.	1 25
Westborough. Evang. Ch. & Soc. Mon. Coll.	19 65
West Medway. "A Friend" to const. HERBERT	
JAMES MANN, L. M. \$30, Cong. Ch. one bundle	
C.	30 00
Westminster. One bbl. C. Val. \$93.60, by Mrs.	
J. B. W.	
West Newton. Mrs. A. Smith	6 00
West Roxbury. South Evan. Ch. & Soc.	100 00
Weymouth. First Ch. & Soc.	34 37
Woburn. Cash	25
Worcester. Ladies' Benev. Soc. of Central Ch.	
\$50 for support of a Teacher, to const. Mrs.	
HENRY WHEELER, MR. SAMUEL RICE, and Mrs.	
SAMUEL SOUTHER, L. M.'s, F. R. Soc., five	
bbls. C., Miss Plummer, one box C., H. C. W.	
25c.	50 25

CONNECTICUT.

Ashford. W. D. Carpenter \$3, L. N. Carpenter	
\$2	5 00
Avon. Jennette Andrews, deceased, by Mrs.	
R. A. \$30, to const. ROBERT N. ANDREWS, L.	
M., Rev. J. Bartlett \$2,	32 00
Berlin. Second Cong. Ch. \$62, Sab. Sch. of do.	
\$10 for S. S. Library	72 00
Cheshire. Cong. Ch. \$38.77, Mrs. E. J. Hotchkiss \$1,	39 77
Cromwell. R. K. Porter	1 00
Danbury. E. H. Taylor	1 00
East Granby. Dr. J. H. Linsley	10 00
Hampton. Geo. W. Eastman and E. S. Fuller	
\$2 ea.	4 00
Hartford. "O. W. T." \$5, Individuals, by J.	
C. \$2,	7 00
Hebron. Jasper Porter \$5, "A Sister" \$3, S.	
S. Norton \$5, Jos. White \$1,	14 00
Huntington. B. Wells \$5, D. N. Lane \$4, R.	
Hadley \$3, I. Nichols \$2, N. Thompson, S.	
Tomlinson and S. A. Nichols \$1 ea.	17 00
Jewett City. E. H. Partridge \$5, H. T. Crosby	
\$1	6 00
Lakeville. Mrs. E. Foster and G. H. Bundy \$1	
ea.	2 00
Milford. Ladies' Aid Soc., one bbl. C. Val.	
\$103.69	
New Haven. Miss Nancy Atwater \$30 to const.	
MRS. JANE ATWATER, L. M., Lucy Starr \$10,	
B. P. Soc., M. P. S. 60c., F. A. Soc., one bbl.	
C.	41 00
North Guilford. Erastus Dudley	5 00
Norwich Town. Miss C. L. Thomas, Miss E. A.	
Perkins and Miss M. Stedman, one bbl. C.	
Phoenixville. L. O. S.	50
Plainville. Cong. Ch.	10 50
Pomfret. First Cong. Ch. & Soc. to constitute	
CHRISTOPHER COMSTOCK, COL. CHAS. MATTHEW-	
SON, WARREN W. AYERILL, MRS. ABILENE PARK-	
HURST, JOS. CHANDLER and CHAS. W. GROSVENOR	
L. M.'s	213 50
Roxbury. Cong. Ch. & Soc.	22 50
Sherman. L. Stuart	5 00
Southbury. Cong. Ch. & Soc.	24 39
South Norwalk. Mrs. E. Weed	50 00
Suffield. E. R.	25
Thomaston. Mrs. B. Minor, one bbl. C., Val.	
\$30	
Watertown. Friends, one bbl. C., by A. N. W.	
West Hartford. Mrs. Wm. Storer	1 00
West Meriden. E. K. Breckenridge	6 00
West Stafford. Cong. Ch. & Soc.	19 62
Wethersfield. One bbl. C., Cash \$1, by Mrs.	
S. W. R.	1 00
Windsor Locks. Cong. Ch.	116 26

RHODE ISLAND.

Little Compton. United Cong. Ch. & Soc.	24 00
Peacedale. Cong. Ch.	24 00
Providence. High St. Cong. Ch. & Soc. of wh.	
Dea. A. C. Barstow \$260 for support of a	
Teacher	614 63

Westerly. Pawcatuck S. D. Bapt. Ch., one bbl.
C., by Rev. A. H. L.

NEW-YORK.

Amsterdam. Estate Dinah Groat, by David	
Cady, Executor, \$60, Mrs. Maria Snyder \$3,	53 00
Brooklyn. Lewis Tappan \$100, C. Bardwell	
\$100 for support of a Teacher, D. A. KNOWL-	
ton, Jr. \$60 to const. himself L. M., H. Mow-	
rey \$10	260 00
Binghamton. Mrs. R. Mather	5 00
Busti. James Brodhead,	2 00
Camillus. Isalah Wilcox to const. Miss MARY	
WILCOX, L. M.	30 00
Chestertown. West. Meth. Ch.	5 00
Cincinnati. Cong. S. S.	7 00
East Hebron. Estate of a Sister, deceased, \$5,	
Miss M. Fraser \$3, Mrs. A. A. Wilson \$2	10 00
Franklin. Mrs. Lydia Hotchkiss	2 00
Galway. Misses I. & D. Davis	5 00
Green Point. Miss. Soc. of First Ref. Dutch	
Sab. Sch. to const. Rev. A. P. VAN GIESON and	
JOHN N. STEARNS, L. M.'s	60 00
Greenville. Miss M. Hickok	2 00
Groton. Dea. Crain \$2, I. M. Bostwick \$1	3 00
Hagaman's Mills. Dea. J. Hagaman	6 00
Hamilton. Dea. J. Foote \$4, M. C. Foote \$1, A.	
H. 50c.	5 50
Harlem. Cong. Ch. M. C. Coll.	8 03
Ithaca. Estate of Lewis B. Hanford, deceased,	
by G. Hanford, Executor, \$1000, "M. H."	
\$5,	1005 00
Jamestown. Benev. Soc. One box C. Val.	
\$101.65, Cash \$1.10,	1 10
Java. Elijah Smith,	30 00
Jewett. L. North \$20, Mon. Con. Coll. \$12.26,	32 26
Lenox. First Cong. Ch. & Soc.	24 50
McLean. Dr. C. Chapman & family,	7 00
Madison. Mrs. L. K. Y.	25
Marion. Cong. Ch. S. S., by Rev. P. L.,	13 13
Moscow. Miss E. S. W.	75
Newark. Bapt. S. S., by Rev. P. L.	6 00
New York. R. R. & E. A. Graves \$1000, F. P.	
Schools \$30 to const. Mrs. F. P. SCHOOLS, L.	
M., "A Thank offering from a Son & Daughter	
for the restoration of a Father to health" \$10,	
Ch. of the Puritans \$6.28, Rev. A. C. Frissell	
\$5, "A Friend" \$5, "A Friend" \$2,	1058 23
North Litchfield. Mrs. M. I. Grosvenor	1 00
North Stockholm. Ladies' Benev. Soc. one box	
C., Val. \$32	
Onondaga Hill. Mrs. S. J. White	1 00
Owego. O. Smith	1 00
Parishville. Richard Trice	2 00
Riga. Cong. S. S.	10 00
Smithville. F. A. Soc., one box C.	
South Colton. Cong. Ch. & Soc.	3 00
Stone Church. Dea. John C. Ward \$20, Others	
\$1.25,	21 25
Strykersville. Rev. J. A. Allen and Hon. Arden	
Woodruff \$10 ea.,	20 00
Syracuse. Bible Class and a Few Friends, by	
E. T. H., \$7, Mrs. C. C. Clarke \$5.60, Robt.	
Spaulding \$2,	14 60
Taberg. Aaron Stedman & Wife	10 00
Troy. A box & bbl. C. & Cash \$10, by Mrs. E.	
C. Stewart, "Lovers of Humanity," a box &	
bbl. C., by Mrs. E. C. S.	10 00
Triangle. Mrs. Anna P. Morse	5 00
Union Falls. Mrs. Fanny Duncan and Francis	
E. Duncan \$10 ea.	20 00
Union. Ladies, one bbl. C. Val. \$35, D. R.	
Chandler \$2	2 00
Vermont. Mrs. M. A. G. S.	25
Waterville. John Winchel and Wm. Winchel	
\$10 ea., G. M. Gifford \$5,	25 00
Watkins. Individuals, by E. S. M.,	1 50
Westmoreland. Estate of Tabitha Atkinson, de-	
ceased, by Austin F. Brown, Executor,	624 47
Williamsburgh. "Friends of Miss J. Marshall in	
South 5th St." \$80, N. E. Cong. Ch. (addi-	
tional) \$8,	88 00
Wyoming. Wm. Durfee	10 00
_____ Cash	2 00

NEW JERSEY.

Newark. James White	5 00
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PENNSYLVANIA.

Bakers town.	James Logan \$4, Mrs. A. Jones	
\$1,		5 00
Camp town.	S. F. B.	25
Harrisburgh.	M. E. D.	25
Indian Run.	S. Ligo, Jr.	1 00
Lawsville Centre.	Sylvester Smith	10 00
Philadelphia.	Geo. H. Stuart	100 00
Pittsburgh.	Christian Commission, twelve boxes Clothing & Stores	
Watterson's Ferry.	Mrs. Rebecca McCain \$5,	
A. B. McCain \$2		7 00
"A Congregationalist"		4 00

MARYLAND.

Baltimore.	Individuals	75
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VIRGINIA.

Norfolk.	Warren S. S., by H. C. P.	5 36
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DISTRICT OF COLUMBIA.

Washington.	"A Friend"	50 00
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OHIO.

Alexandria.	Mrs. H. M. Atwater \$2.50, S. P.	
50c.		3 00
Brecksville.	Augustus Adams,	290 00
Brighton.	Cong. S. S., by Rev. P. L.	10 00
Cleveland.	J. E. Ingersoll \$15, Uriah Taylor \$2	17 00
Cincinnati.	First Cong. Ch. M. C. Coll. \$820,	
Mrs. B. P. Aydelott, Henry P. Hopkins and J. P. Brennan \$5 ea., Infant S. S. First C. C. \$1.75		836 75
Eagleview.	Estate Salmon Hills, deceased, by Salmon Hills and E. M. Covell, Executors.	95 00
Elyria.	Two bbls. C., by R. S. B.	
Four Corners.	Cong. S. S., by Rev. P. L.	7 60
Frankfort.	One box C.	
Greensburg.	E. Rice, Sen. & Mrs. P. Rice \$1 ea.	2 00
Harmar.	Coll. Cong. Ch. \$275, Ladies of Cong. Ch. one bbl. C.	275 00
Huntington.	Edward West	30 00
Kingsville.	B. S. Noyes, E. Taft \$2 ea., G. Kennedy, A. A. Noyes and Mrs. N. F. Noyes \$1 ea.	7 00
Lafayette.	Cong. S. S., by Rev. P. L.	5 00
Lodi.	Estate Timothy Burr, deceased, by Chas. Harper	74 50
Mallett Creek.	Cong. S. S., by Rev. P. L. \$25,	
Cong. Ch., by Rev. L. W. B. \$11.40		36 40
Marietta.	Cong. Ch.	125 00
Middlefield.	Mrs. L. S. Buell,	1 25
Milford Centre.	"A Friend"	5 00
New Paris.	J. F. Ireland, R. Rayborn, M. Fall and J. Knox \$1 ea., Others 96c., Coll. Colored West. Ch. \$4, Peter Coblentz \$1,	9 95
Oberlin.	Estate Maria B. Rust, by Rev. John Vetter (less ex. \$1.21) \$580.72, Mrs. J. W. Merrill, deceased, by J. W. M. \$125,	705 72
Painesville.	William Gray	5 00
Plymouth.	Cong. S. S., by Rev. P. L.	5 00
Rochester.	Cong. S. S., by Rev. P. L.	3 25
Sandusky.	First Cong. Ch.	19 00
Seville.	Bapt. S. S. \$5, Cong. S. S. \$5, by Rev. P. L.	10 00
Sidney.	Ladies' Soldiers' Aid Soc., by Mrs. M. P. Wilkins \$30, for Colored Soldiers and to const. Rev. P. A. OGDEN, L. M., MISS ALBENIA WRIGHT \$10 bal. to const. herself, L. M., J. Cummins and M. P. Wilkins \$5 ea., J. S. Patton \$3, J. V. Wilkins and J. A. Lamb \$2 ea., 10 Individuals \$1 ea., Others \$4.75 to const. Rev. DANIEL J. BRIDGE, L. M.	71 75
Spring Mountain.	S. Anderson	1 00
Storrs Township.	Sab. Sch. to const. Mrs. ANGELINE STRIKER, L. M.	30 00
Tampico.	Rev. Wm. R. J. Clemens and R. Robbins \$1 ea., Others \$1.91,	3 91
Uniontown.	M. E.	25
Unionville.	A. S. Stratton one Firkin Pickles	
Wakeman.	Ladies' Sew. Soc. two boxes C.	
Westfield.	S. S. Coll., by Rev. P. L.,	7 00

INDIANA.

Balaka.	Robt. Murphy \$4.20, Wm. Peacock and B. Hill \$1 ea., E. P. 50c.	6 70
Cox's Mills.	Phebe Cox	1 00
Crawfordsville.	Prof. Caleb Mills	10 00

Farmland.	S. R. Wright, M. Diggs and J. D. Wright \$1 ea., Others \$3.01,	6 01
Spiceland.	W. Edgerton	1 00
White Water.	Mrs. S. Bottles and Rev. J. J. Alexander \$1 ea., Others \$1.95	3 95

ILLINOIS.

Altona.	Cong. Ch., by Rev. J. M. C. \$18 45, do., by Mrs. M. B. W. \$15,	33 45
Amboy.	Cong. Ch.	29 00
Asbury.	Thos. Finnie \$3, L. T. Aldrich \$2, Miss A. Sherman \$1,	6 00
Aurora.	J. Brockway & Others one box and two bbls. C.	
Batavia.	"A Friend"	50 00
Chicago.	Mrs. A.	1 00
Farm Ridge.	Coll. for <i>Mendi M.</i> \$6.50, by Rev. H. H. H., E. Dimmick \$5,	11 50
Freedom.	J. Hubbard	2 00
Galesburgh.	Coll. First Ch. of Christ (bal.)	6 00
Hamilton.	P. L.	50
Half Day.	Mrs. L. Easton	1 00
Hoyleton.	Coll. by L. C.	13 00
Jacksonville.	T. W. Melendy, H. L. Melendy and M. C. Melendy \$5 ea.	15 00
La Harpe.	W. B. Wills	10 00
Lodi.	One box C.	
Lockport.	Cong. Ch. S. S.	3 70
Lyndon.	Collected by Mrs. D. F. Millikan	5 00
Marseilles.	Sab. Sch. Coll., by Rev. E. N. B.	1 60
Mellington.	Mrs. D. W. Jackson	1 00
Monmouth.	First. Presb. Ch. O. S., by Rev. P. L.	
Onedia.	Cong. Ch.	8 65
Ottawa.	Plym. Ch. \$24.20, Freedmen's Aid Soc. one box C.	55 00
Peoria.	Ladies' Loyal League, by Rev. P. L.	24 20
Port Byron.	Rev. A. Harper ("Little Anna's money," deceased)	25 00
Princeton.	One package C. Val. \$6	5 00
Quincy.	Mrs. Mary Ballard	5 00
Rockford.	F. A. Soc. two boxes C. Val. \$75	
Wethersfield.	Mr. & Mrs. A. B. Kellogg	1 50
Woodburn.	G. G. Eddington,	2 00

MICHIGAN.

Battle Creek.	Individuals,	2 00
Benzonia.	First Cong. Ch.	10 00
Birmingham.	Mrs. A. D. Stickney	1 25
Eaton Rapids.	F. Mills \$1.25, Mrs. C. C. P. Taylor \$1, Mrs. J. 75c.	3 00
Fentonville.	Mrs. E. G. Arms \$3, "A Friend" \$2	5 00
Grass Lake.	R. Davis	5 00
Hillsdale.	Cong. & Bapt. Ch's. one box C. Val. \$55.20	
Marshall.	Miss P. A. Stone \$3, Mrs. S. A. Sackett & family, \$1.35, Mrs. L. T. Hotchkiss, Wm. Sackett, Miss Ann Sackett, D. Sackett, E. S. Allen, S. Allen, Mrs. L. Allen and M. Hasbrouck \$1 ea., Others \$2.95	15 30
Marquette.	Wm. H. Steele's S. S. Class	10 00
Morenci.	Coll. M. E. Ch., by Rev. W. P. R.	16 55
Memphis.	Cong. Ch.	15 00
Northville.	Coll. \$3.74, Dea. H. S. Bradly \$2, by Rev. W. P. R.	5 74
Port Sanilac.	Cong. Ch.	2 10
Portland.	James H. Burr one box C.	
St. Clair.	Individuals	1 00
South Boston.	Mrs. Warren	1 00
Richmond.	Coll. by Rev. W. P. R.	7 35
Washington.	Mrs. L. N. Andrus, by Rev. W. P. R.	1 00
Warren.	Rev. J. L. Beebe	20 00
Worth.	Cong. Ch.	4 40
Dr. R. C. Kedzie		17 50

WISCONSIN.

Delavan.	E. C. 25c., Cong. Ch. nine bbls. potatoes val. \$20	25
Hartford.	Cong. Ch. for support of a Teacher \$23.58, "Sarah" \$12.50	36 08
Liberty.	"A few Members Cong. Ch."	15 00
Lodi.	A. Lindsay	5 00
Madison.	"Friends" one bbl. C. Val. \$25	
Milwaukee.	Hanover St. Cong. Ch. one box C, Val. \$83.	

Platteville. Cong. Ch.	25 00	Chicopee. L. A. Moody	10 00
Oconomowoc. Cong. Ch.	20 00	Clappville. Eben Whittemore	5 00
Racine. First Cong. Ch. \$21.50, S. S. of do. \$10	31 50	Gloucester. Cong. Ch.	3 00
Ripon. I. Cooper	2 50	Plymouth. Miss C. W. Perkins	1 50
River Falls. S. H. Burr \$10.50, R. Currier		Springfield. Geo. Merriam	50 00
\$1.50, Others \$3.	15 00	Westhampton. Francis Edwards	25 00
Shoebogyan Falls. Friends	1 00	Woburn Centre. Ladies of Unitarian & Cong. Ch's.	60 00
Union Grove. F. A. Soc. one bbl. C. Val. \$40		Worcester. Ladies' Benev. Soc. of Central Ch. \$50, Mrs. Eliza Healy \$10, Mrs. H. P. Draper \$5, F. R. Soc. one bbl. C.,	65 00
Watertown. Cong. Ch. \$38.40, H. W. B. Soc.	38 95		
— Cash	1 00		
IOWA.		CONNECTICUT.	
Algona. Cong. Ch.	10 00	Plainville. L. H. Carter	101 12
Bowens Prairie. Cong. Ch. (bal.)	2 50	Suffield. Miss M. C. Gay and Mrs. L. H. Palmer \$1 ea., A. S. Soc.	2 50
Bradford. Cong. Ch.	10 00		
Crawfordsville. Cong. Ch. (bal.)	1 80	NEW-YORK.	
Danville. Mrs. H. Huntington \$5, One box C. and one box Books Val. \$40.50, by Rev. D. B. D.	5 00	Brooklyn. Mrs. H. Dickinson	5 09
Denmark. Three bbls. C.		Deansville. W. Gates	2 00
Des Moines. One box C., Val. \$20		Fredonia. Presb. Ch. \$26, Collected by Martha Fairman & Estella Lewis \$14, Lancaster. Mrs. Didamia Grinnell to const. Mrs. Mary M. Keeney, L. M.	40 00
Durant. H. S. Marvin	1 00	Murray. "A Soldier of the War of 1861-5"	30 00
Eddyville. One bbl. C., by Mrs. E. J. L., Val. \$57.37		Napoli. P. F. Noble	5 00
Fairfield. Cong. Ch.	42 60	New York. Saml. B. Caldwell	1 00
Long Creek. Jonas Morris \$5, L. Jones and G. Lewis \$1 ea., Others \$1.50 Cong. Welsh Ch. one box C., by Mrs. B. M.	8 50	Trumansburgh. Hermon Camp	50 00
Lucas Grove. One box C. Val. \$20			
Mt. Pleasant. Cong. Ch. (bal.)	2 25	PENNSYLVANIA.	
Oskaloosa. Cong. Ch. (bal.)	6 00	Frankfort Springs. Mrs. Margaret Torrence \$15, Wm. Sweargen \$2, Mrs. E. Miller \$1, B. S. Soc.,	18 50
Quasqueton. M. R. Adams	3 00	Troy. N. M. Pomeroy	10 00
Tabor. Cong. Ch. Mon. Con. Coll.	10 00		
Wayne. Cong. Ch. (bal.)	7 20	OHIO.	
Wayne & Crawfordville. One box C. Val. \$93.25		Birmingham. Jos. Swift \$10, J. Banks \$5, Braceville. I. H. Ingraham	15 00
KANSAS.		Mesopotamia. Mr. & Mrs. Aaron Lyman	3 00
Highland & Troy. Cong. Ch's., by Rev. H. P. K.	20 00	Mt. Vernon. W. Baldwin	4 00
Leavenworth. Joshua Bullen	20 00	Norwalk. M. W. Jackson	5 00
MINNESOTA.		Oberlin. Dea. Alfred Beecher	1 00
Austin. Cong. Ch.	3 00	Sandusky. First Cong. Ch.	50 00
Clear Water. Cong. Ch.,	50 00	Whittlesey. "Friends"	5 00
MISSOURI.		Zanesville. "R. A. A."	1 50
St. Louis. A. L.	5 00		50
CALIFORNIA.		INDIANA.	
Columbia. Mrs. Dr. Baldwin Mrs. M. Shaw, Mrs. A. M. Doney and Miss S. Ward \$3.50 ea., Mrs. S. Knapp and Mrs. J. Cavis \$3 ea., Premium on Gold \$5.22,	25 22	Westchester. Peter Walter and Rev. J. H. Jones \$5 ea., Others \$1,	11 00
OREGON.		ILLINOIS.	
Forest Grove. By Rev. E. Walker	116 10	Buda. Wm. T. Randall	5 00
WEST INDIES.		Providence. H. B. Gulliver	5 00
Jamaica. Rev. J. S. Fisher	20 00	MICHIGAN.	
ENGLAND.		Detroit. Capt. J. W. Towner.	1 00
Friends in England, by Rev. Dr. Holbrook £100	600 56	Osceola. C. Batcheler, M. Batcheler and F. Adams \$1 ea.	3 00
Chelmsford. Mr. Perry £25, Wells & Perry £10 10s., P. Welis £5 5s., Thos. Holmes £5, Others £11 15s., and for Land, James Christy £5, Mr. Cnamp £1, S. Gray £1	386 25	GEORGIA.	
SCOTLAND.		Grove Hill. Freedmen, by Miss E. W. D.	7 25
Ayr. Proceeds of Public Meeting for Freedmen, by Rev. Dr. Holbrook £25	149 27	IOWA.	
SPECIAL DONATIONS		McGregor. E. P. Daniels	1 00
FOR ORPHAN ASYLUM, WILMINGTON, N. C. (\$903.37.)		MINNESOTA.	
MAINE.		Faribault. Liberty Ruggles	10 00
Augusta. "A Friend"	5 00	SPECIAL DONATIONS	
NEW HAMPSHIRE.		FOR ORPHAN ASYLUM, ATLANTA, GA. (\$69 74.)	
Milford. "Friends," by N. J.	8 00	MAINE.	
VERMONT.		Riverside. J. Fairfield	5 00
Fairfield. Thomas Morse \$5, "A Friend" \$2	7 00	MASSACHUSETTS.	
Proctorsville. Ladies of Soldiers Aid Soc.	10 00	Newburyport. Mrs. J. H. Spring \$2, Miss C. T. Spring \$2;	22 00
Thetford. P. Rugg & family \$3, I. S. Soc.; Mr. & Mrs. B. Child \$7	10 50	CONNECTICUT.	
MASSACHUSETTS.		Sharon. J. H. Cleveland	3 00
Boston. John Tappan	50 00	NEW-YORK.	
Brookfield. Ladies' F. A. Soc.	100 00	Jewett. Coll. by Rev. O. B. Hitchcock	32 74
		Oswego. "J. C. B."	5 00
		Paris. J. B. Tompkins	1 00
		Total,	\$16,514.47
		W. E. WHITING,	
		Asst. Treas.	